

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. The praise (*is*) for Allah, Who [*He*] descended on His *abde*[1] (*slave/submitter/worshipper*) The Book[x] and not made [*He*] for it[x] a crookedness.	ٱلْحَمْدُ لِلَّهِ ٱلَّذِىٓ أَنزَلَ عَلَىٰ عَبْدِهِ ٱلْكِتَـٰبَ وَلَمْ يَجْعَل لَّهُۥ عِوَجَا ۜ ﴿١﴾
2. Forthrightly to warn [*He/he/it*[x]][2] a severe warfare from *ladon* (*directly/possessively from*) Him; and [*to*] *youbashshero*[3] ([*He*] *tells pleasant tidings to*) the believers who[r] they[z] work the righteous-works[w], verily for them (*is*) remuneration *hasanan*[4] (*ultimate meritorious deed*).	قَيِّمًا لِّيُنذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ وَيُبَشِّرَ ٱلْمُؤْمِنِينَ ٱلَّذِينَ يَعْمَلُونَ ٱلصَّـٰلِحَـٰتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ﴿٢﴾
3. *Ma'ketheena* (*stayers/remainders they*[z] *are*) in it[x] forever.	مَّـٰكِثِينَ فِيهِ أَبَدًا ﴿٣﴾
4. And [*to*] warn [*He/he/it*[x]] whom[r] said they[z]: *ittakhatha*[5] (*took and made*) Allah a child.	وَيُنذِرَ ٱلَّذِينَ قَالُوا۟ ٱتَّخَذَ ٱللَّهُ وَلَدًا ﴿٤﴾
5. Not for them by it[x] of knowledge and not for their fathers' (*either*); enlarged a word egressing from their mouths; *en* (*not*) say they[z] except a lie.	مَّا لَهُم بِهِۦ مِنْ عِلْمٍ وَلَا لِـَٔابَآئِهِمْ ۚ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَٰهِهِمْ ۚ إِن يَقُولُونَ إِلَّا كَذِبًا ﴿٥﴾
6. So *la'alla* (*craving currently unavailable deed that/perhaps*) you[g] (*are*) *ba'khe'on* (*fagging/exhausting*) your[t] self[w] over their effects/footsteps *en* (*if*) not believed they[z] by this the discourse, regretfully.	فَلَعَلَّكَ بَـٰخِعٌ نَّفْسَكَ عَلَىٰٓ ءَاثَـٰرِهِمْ إِن لَّمْ يُؤْمِنُوا۟ بِهَـٰذَا ٱلْحَدِيثِ أَسَفًا ﴿٦﴾
7. Verily We made what (*is*) on the Earth[w] an adornment[w] for it[w] to [*We*] essay them, which (*of*) them (*is*) *ahsa'no*[6] (*perfecter and beautifuler*) work.	إِنَّا جَعَلْنَا مَا عَلَى ٱلْأَرْضِ زِينَةً لَّهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴿٧﴾
8. And verily We surely (*are*) making what (*is*) on it[w] *ssa'edan* (*sterile-dust*) *jorozan* (*barren/lacking vegetation*).	وَإِنَّا لَجَـٰعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ﴿٨﴾
9. Or reckoned you[h] that the cave's companions and the *raqeeme's*[7] (*name of: dog/coded inscription/place*)'s were of Our *Aya'te*[w] (*miracles/signs/proofs*) wonderingly.	أَمْ حَسِبْتَ أَنَّ أَصْحَـٰبَ ٱلْكَهْفِ وَٱلرَّقِيمِ كَانُوا۟ مِنْ ءَايَـٰتِنَا عَجَبًا ﴿٩﴾

[1] The word "*abdehe*" = "His slave," the *denotation* of the word "*slave*" is *vastly paradoxical* with respect to *Allah* vis-à-vis the *humans*! See the *Lexicon* attached to this *Translation* for an elaboration!

[2] The *hidden pronoun* in "لِيُنذِ ر" could refer to *Allah*, the *Messenger* (SAWS), or the *Book*, i.e. The Qur'an! See الدّر المصون، لـ احمد الحلبي!

[3] The word *youbashshara* ="يُبَشِّرُ" has *no* English equivalent *per say*! So, we resort to *transliteration* and *parenthetical explanation*! It is a present tense verb where a *speaker is* telling *another* to *tell pleasant tidings*, albeit surely *not* all of the times pleasing to *some* recipients! As some times "*grievous*" tiding could be the case! Clearly *demeritorious people* do *not* deserve any *pleasant* tidings, *except by way of sarcasm*! As *raising their expectations* and suddenly *plunging it deep into the abyss* of dismality is very fitting for them!

[4] حسنا could mean إحسان = benevolence or حسن= ultimate-beauty-and-adornment-of-deeds/says)!

[5] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore, "إتّخذ" is *always* taking *and presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*!

[6] There is no English word for أحسن =*ahsane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

[7] There are so *many different ideas* by various scholars/learned men regarding the word "الرقيم," see القرطبي!

10. *Edh*(*when/since*) the lads lodged/retreated to the cave then said they[z]: [*O*,] our Lord let-give us [*You*[s]] from *ladon* (*directly and possessively from*) You[g] a mercy[w] and let-dispose [*You*[s]] for us of our matter a *rashada* (*maturity-discernment that always concatenates strict adherence to what is right*).	إِذۡ أَوَى ٱلۡفِتۡيَةُ إِلَى ٱلۡكَهۡفِ فَقَالُواْ رَبَّنَآ ءَاتِنَا مِن لَّدُنكَ رَحۡمَةٗ وَهَيِّئۡ لَنَا مِنۡ أَمۡرِنَا رَشَدٗا ١٠
11. So We struck on their ears in the cave a number (*of*) years[w].	فَضَرَبۡنَا عَلَىٰٓ ءَاذَانِهِمۡ فِي ٱلۡكَهۡفِ سِنِينَ عَدَدٗا ١١
12. Afterwards We aroused[8] them, to know [*We*] which[x] (*of*) the two parties (*is*) *ahssa*[9] (*more comprehensively reckoning*) for what (*length had*) waited they[z] an *amadan* (*term-limit end*).	ثُمَّ بَعَثۡنَٰهُمۡ لِنَعۡلَمَ أَيُّ ٱلۡحِزۡبَيۡنِ أَحۡصَىٰ لِمَا لَبِثُوٓاْ أَمَدٗا ١٢
13. We narrate on you[g] their *naba'a* (*piece-of-significant-and-availing-news*) by the right; verily they (*were*) youths (*who*) they[z] believed by their Lord and We augmented them a divine-guidance.	نَّحۡنُ نَقُصُّ عَلَيۡكَ نَبَأَهُم بِٱلۡحَقِّۚ إِنَّهُمۡ فِتۡيَةٌ ءَامَنُواْ بِرَبِّهِمۡ وَزِدۡنَٰهُمۡ هُدٗى ١٣
14. And We bound on their hearts[10] *edh* (*when/since*) upped[11] they[z] then they[z] said: our Lord, the Heavens'[w] and the Earth's[w] Lord never we invoke of lesser than/without Him an *elahan* (*a deity*), *laqad* (*verily, already and affirmatively*) said we then *shattatta* (*excessiveness*).	وَرَبَطۡنَا عَلَىٰ قُلُوبِهِمۡ إِذۡ قَامُواْ فَقَالُواْ رَبُّنَا رَبُّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ لَن نَّدۡعُوَاْ مِن دُونِهِۦٓ إِلَٰهٗاۖ لَّقَدۡ قُلۡنَآ إِذٗا شَطَطًا ١٤
15. These, our people *ittakhatho*[12] (*took and made they*[z]) of lesser than/without Him *aalehatan* (*deities*); *lawla* (*why have not*) they[z] come on them by an authority evident; so who[a] (*is*) wronger[13] than who[p] *iftra* ([*he*] *crafted a lie for fraudulent end*) on Allah an untruth.	هَٰٓؤُلَآءِ قَوۡمُنَا ٱتَّخَذُواْ مِن دُونِهِۦٓ ءَالِهَةٗۖ لَّوۡلَا يَأۡتُونَ عَلَيۡهِم بِسُلۡطَٰنِۭ بَيِّنٖۖ فَمَنۡ أَظۡلَمُ مِمَّنِ ٱفۡتَرَىٰ عَلَى ٱللَّهِ كَذِبٗا ١٥
16. And *edh* (*when/since*) secluded you[c] (*from*) them and what they[z] worship except Allah then let-lodge-/retreate you[z] to the cave; (*in it*[x]) spreads for you[b] your[n] Lord of His mercy[w]; and disposes [*He*] for you[b] of your[n] matter a facility.	وَإِذِ ٱعۡتَزَلۡتُمُوهُمۡ وَمَا يَعۡبُدُونَ إِلَّا ٱللَّهَ فَأۡوُۥٓاْ إِلَى ٱلۡكَهۡفِ يَنشُرۡ لَكُمۡ رَبُّكُم مِّن رَّحۡمَتِهِۦ وَيُهَيِّئۡ لَكُم مِّنۡ أَمۡرِكُم مِّرۡفَقٗا ١٦
17. And [*you*[s]] see the sun[w] *edha* (*when/if*) [*it*[w]] rose[w] *tazawa-zro* ([*it*[w]] *cants*[w]) *a'n* (*off*) their cave *thata* (*that which is*) the right and *edha* set[w] *taq'redhohum* ([*it*[w]] *traverses them transitionally*) *thata* the left while they (*were*) in an orifice[w] of it[x]; *tha'leka* (*afar-that-it/*)[x] (*is*) of	۞ وَتَرَى ٱلشَّمۡسَ إِذَا طَلَعَت تَّزَٰوَرُ عَن كَهۡفِهِمۡ ذَاتَ ٱلۡيَمِينِ وَإِذَا غَرَبَت تَّقۡرِضُهُمۡ ذَاتَ ٱلشِّمَالِ وَهُمۡ

الرقيم could also mean dog=كلب بلغة الروم See كتاب اللغات في القرآن،تحقيق صلاح الدين المنجد، القاهرة 1365هـ-1946م

[8] The word "**بعث**" carries several meanings, among them: *sent*, *arouse*, *resurrected*, *awaken*, and *missioned*!

[9] The word "**أحصى**" is *comprehensively reckoned*, i.e. *accounted for from all aspects*, *not the simple enumeration*! See **البصائر**! However in here the word "**أحصى**" could be *intensive* verb "**أفعل التفضيل**" or it could be "**فِعل ماض رباعي**," see **الدّر المصون، لـ احمد الحلبي**

[10] The expression "*We bound on their hearts*," is *figurative* Arabic *tongue* expression meaning: *gave them patience and strengthened their resolve*!

[11] There is a *distinction* between "**قام**" = "*upped*"= "*got up* or *rose*" (*in its intransitive sense*, and "*stood*"= "**وقف**!"

[12] The word "**إتّخذ**" from "**الإتخاذ**" which is "**إفتعال**" see footnote 3032 above!

[13] See the *Lexicon* attached to this *Translation* for "**ظالم**"="**فاعل الظلم**"= "*injustice-doer*" and "**أظلم**"= "*wronger*!"

Allah's *Aya'te*[w] (*miracles/signs/proofs*); whomever Allah divinely-guides then surely he (*is*) the *muhtadey*[14] (*he who found and accepted the divine-guidance*) and whomever [*He*] misleads surely never [*you*[s]] find for him a *wa'leyan*(*guardian/ally*) discerner/guider.	فِى فَجْوَةٍ مِّنْهُ ۚ ذَٰلِكَ مِنْ ءَايَٰتِ ٱللَّهِ ۗ مَن يَهْدِ ٱللَّهُ فَهُوَ ٱلْمُهْتَدِ ۖ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُۥ وَلِيًّا مُّرْشِدًا ١٧
18. And reckon them [*you*[s]] *ayqadhan*[15] (*in arousal he-they-/not-sleepers he-they*) while they (*were*) *rogoodon*[16] (*short time joyous sleepers he-they/nappers he-they*); and We transpose them awhile *thata* (*that which is*) the right and awhile *thata* the left and their dog (*is*) *basetton* (*stretching/spreading*) his forelegs by the *wasseyde*[17] (*courtyard/threshold/cave*); had cognized[18] you[h] over them surely (*would have*) fled/diverged you[h] from them fleetly and surely (*would have been*) filled you[h] of them horror.	وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ ۚ وَنُقَلِّبُهُمْ ذَاتَ ٱلْيَمِينِ وَذَاتَ ٱلشِّمَالِ ۖ وَكَلْبُهُم بَٰسِطٌ ذِرَاعَيْهِ بِٱلْوَصِيدِ ۚ لَوِ ٱطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعْبًا ١٨
19. And like *tha'leka* (*afar-that-it/*)[x] We aroused[19] them to mutually query they[z] among them; said a sayer of them: how-long[20] waited you[c]; said they[z]: we waited a day or some (*of*) a day; they[z] said: your[n] Lord (*is*) knowinger by what tarried you[c]; so let-mission[21] you[z] an *ahada*[22] (*lone/any-one of*) you[b] by your[n] silver (*coin*) this[w] to the city[w] then let look [*he*] which[u] it[w] (*is*) *azka* (*more befitting*) a *tta'aaman*[x] (*wheat/edible/food-grains*)[x] then let come [*he*] (*to*) you[b] by a *rez'qen*[x] (*provision/victuals for sustenance*)[x] of it[x] and let *yatallattaf*[23] ([*he*] *be: fine/subtle-/gentle*) and let not assuredly perceive by you[b] *ahadan* (*lone/any-one*).	وَكَذَٰلِكَ بَعَثْنَٰهُمْ لِيَتَسَآءَلُوا۟ بَيْنَهُمْ ۚ قَالَ قَآئِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ ۖ قَالُوا۟ لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ ۚ قَالُوا۟ رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَٱبْعَثُوٓا۟ أَحَدَكُم بِوَرِقِكُمْ هَٰذِهِۦٓ إِلَى ٱلْمَدِينَةِ فَلْيَنظُرْ أَيُّهَآ أَزْكَىٰ طَعَامًا فَلْيَأْتِكُم بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ١٩
20. Verily they *en* (*if*) transcend/observe they[z] over you[b] (*would*) stone[24] you[b] they[z] or return you[b] they[z] into their sect[w]/faith[w] and never thrive you[z] then ever.	إِنَّهُمْ إِن يَظْهَرُوا۟ عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِى مِلَّتِهِمْ وَلَن تُفْلِحُوٓا۟ إِذًا أَبَدًا ٢٠
21. And like *tha'leka* (*afar-that-it/*)[x] We (*caused to*) stumble[25] on them to know they[z] that Allah's promise (*is*) right; and that The Hour[w] (*there is*) no suspicion in it[w]; *edh*	وَكَذَٰلِكَ أَعْثَرْنَا عَلَيْهِمْ لِيَعْلَمُوٓا۟ أَنَّ وَعْدَ ٱللَّهِ حَقٌّ وَأَنَّ ٱلسَّاعَةَ

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[14] See the *Lexicon* attached to this *Translation* for "*muhtadee*" and its plural "*muhtadoon*"/ "*muhtadeen*!"

[15] The word "**أيقاظا**" is *masculine, plural subjective noun*, with no English equivalent, meaning not sleepers!

[16] The word "*rogood*"= "**رُقود**" is a *masculine, plural subjective noun*, based on "**رقد**" which is different than "**نام**" or "**هجع**," as "**رقد**" means: had a *short time but joyous sleep*! So "*rogood*"= "**رُقود**" means they that are *short time but joyous sleepers or nappers*! Although their "*rest*" or "*napping*" period was over three hundred years, *that seemed* to them "*a day* or *a part of a day*!" So, in *terms of time in death* that period is not even *tiny* but *nothing*! See **الرّاغب**!

[17] The word "*waseyd*"="**الوصيد**" *bears many meanings*, among then: the *courtyard*, the *threshold*, or the *cave itself*!

[18] The word "**أطّلع**" = "**وقف على الأمر و علمه**," that is cognized (certain matter), See **الهادي**!

[19] The word "**بعث**" carries several meanings, among them: *sent*, *arouse*, *resurrected*, *awakened*, and *missioned*!

[20] The word "**كم**" is an *interrogative exclamatory particle*, meaning: "*how-many*," "*how-much*," "*how-long*!"

[21] See footnote 17 above regarding **بعث**!

[22] See the *Lexicon* attached to this *Translation* regarding "**أحد**!"

[23] The word "**يتلطف**" = "**يترفق**," and in *concrete* (material) terms means: *fine* and in *abstract* terms it could mean *subtle* or *gentle* or both! See **البصائر**! I know of *no* English word which *simultaneously* denotes: *fineness*, *subtlety*, and *gentleness*! Hence, the only available resort is *transliteration* and *parenthetical explanation*!

[24] The word "**يرجم**" in "**يرجمونكم**" is the *derivative* of "**رجم**," which has *many* meanings: (1) stoned, i.e. struck with a stone, (2) cursed, (3) used abusive language of any kind, (4) left (someone) alone, i.e. left off, (5) banished, (6) surmised, and (7) killed!

[25] That is We caused others to *come upon them by chance*! Hence, they came to be known without their demand for that, or without the comers' quest for that! See **البصائر**!

(*when/since*) they [z] mutually altercate among them their matter then they[z] said: let-build you[z] on them a *bon'yanan*[x] (*fixed-and-aggrandized build*) [x] their Lord (*is*) knowinger by them; said they[z] who[r] prevailed on their matter: surely *nattakhethanna*[26] (*we assuredly take and make*) on them a mosque.	لَا رَيۡبَ فِيهَآ إِذۡ يَتَنَٰزَعُونَ بَيۡنَهُمۡ أَمۡرَهُمۡۖ فَقَالُواْ ٱبۡنُواْ عَلَيۡهِم بُنۡيَٰنٗاۖ رَّبُّهُمۡ أَعۡلَمُ بِهِمۡۚ قَالَ ٱلَّذِينَ غَلَبُواْ عَلَىٰٓ أَمۡرِهِمۡ لَنَتَّخِذَنَّ عَلَيۡهِم مَّسۡجِدٗا ﴿٢١﴾
22. Shall say they[z]:a three, their fourth (*is*) their dog; and they [z] say: a five, their sixth (*is*) their dog, conjecturably by the invisible; and they [z] say: a seven and their eighth (*is*) their dog; let-say [*you*[s]]: my Lord (*is*) knowinger by their *edda'te* (*small: number/count/total*), know them not except a few; so let-not dubitate [*you* [s]] in them except an apparent dubitation[27] and let-not *tastaftey* (*you*[h] *seek the situationally apt and wise opinion*) in them of them an *ahadan*[28] (*lone/any-one*).	سَيَقُولُونَ ثَلَٰثَةٞ رَّابِعُهُمۡ كَلۡبُهُمۡ وَيَقُولُونَ خَمۡسَةٞ سَادِسُهُمۡ كَلۡبُهُمۡ رَجۡمَۢا بِٱلۡغَيۡبِۖ وَيَقُولُونَ سَبۡعَةٞ وَثَامِنُهُمۡ كَلۡبُهُمۡۚ قُل رَّبِّيٓ أَعۡلَمُ بِعِدَّتِهِم مَّا يَعۡلَمُهُمۡ إِلَّا قَلِيلٞۗ فَلَا تُمَارِ فِيهِمۡ إِلَّا مِرَآءٗ ظَٰهِرٗا وَلَا تَسۡتَفۡتِ فِيهِم مِّنۡهُمۡ أَحَدٗا ﴿٢٢﴾
23. And let-not say [*you*[s]] assuredly to a thing: verily I am a doer of *tha'leka*(*afar-that-it/*)[x] tomorrow.	وَلَا تَقُولَنَّ لِشَاْيۡءٍ إِنِّي فَاعِلٞ ذَٰلِكَ غَدًا ﴿٢٣﴾
24. Except if Allah wills; and let-remember [*you*[s]] your[t] Lord, if disremembered you[h] and let-say [*you*[s]]: *asa* (*craving a deed beyond one's means that/may*) (*it*) be that divinely-guides me my Lord to [*I*] near of this a *rashadan*[29] (*maturity-discernment and always concatenate strict adherence to what is right*).	إِلَّآ أَن يَشَآءَ ٱللَّهُۚ وَٱذۡكُر رَّبَّكَ إِذَا نَسِيتَ وَقُلۡ عَسَىٰٓ أَن يَهۡدِيَنِ رَبِّي لِأَقۡرَبَ مِنۡ هَٰذَا رَشَدٗا ﴿٢٤﴾
25. And waited they[z] in their cave three hundred years[w] and *izdado*[30] (*they*[z] *further-augmented*) a nine.	وَلَبِثُواْ فِي كَهۡفِهِمۡ ثَلَٰثَ مِاْئَةٖ سِنِينَ وَٱزۡدَادُواْ تِسۡعٗا ﴿٢٥﴾
26. Let-say [*you*[s]]: Allah (*is*) knowinger by what waited they[z]; for Him (*is*) the Heavens'[w] and the Earth's[w] invisible; let-discern [*You*[s]] by Him and let-sound off[31] [*you* [s]], not for them of lesser than/without Him of a *wa'leyen* (*guardian/ally*) and not partners [*He*] in His Rule an *ahadan*[32] (*lone/any-one*).	قُلِ ٱللَّهُ أَعۡلَمُ بِمَا لَبِثُواْۖ لَهُۥ غَيۡبُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ أَبۡصِرۡ بِهِۦ وَأَسۡمِعۡۚ مَا لَهُم مِّن دُونِهِۦ مِن وَلِيّٖ وَلَا يُشۡرِكُ فِي حُكۡمِهِۦٓ أَحَدٗا ﴿٢٦﴾
27. And let-recite [*you*[s]] what (*had been*) revealed[33] to you[g] of your [t] Lord's Book; not a substituter for His	وَٱتۡلُ مَآ أُوحِيَ إِلَيۡكَ مِن كِتَابِ رَبِّكَۖ لَا مُبَدِّلَ لِكَلِمَٰتِهِۦ وَلَن تَجِدَ

[26] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore "إتّخذ" is always taking *and making something* of what was taken! Thus, it is *not* just the mere *taking*!

[27] The "apparent dubitation" as to say, for example: "*but there is no evidence to your contention*!"

[28] See the *Lexicon* attached to this *Translation* regarding "أحد!"

[29] See the *Lexicon* attached to this *Translation* for this important word.

[30] The word "نزداد" implies greater *intensity*, and اللتاج says it is "ابلغ!" So *further* is prefixed for this purpose!

[31] The words "أبصر"="*discern*," i.e. you *understand the true character or nature of*! And "أسمع"= "*sound off*," means you *express your beliefs vigorously*. Both "أبصر" and "أسمع" came in the *past tense construct for wonder in a command form context*, in order to say: how much "*Hearer*" is Allah and how much "*discerner*" is Allah! Clearly the pronoun refers to Allah, "*Him*," although it is possible that the *pronoun* could refer to The *Qur'an* too. But in either case it means *nothing* is more of a *hearer* or a *discerner* than Allah at all! Hence, *by what is revealed to you*, *O, Mohammad*: "*sound off* and *see through*!"

[32] See the *Lexicon* attached to this *Translation* regarding "أحد!"

[33] See footnote 147 below regarding *reveal*!

words and never find [you[s]] of lesser than/without Him *multahadan* (*a refuge/haven*).	مِن دُونِهِۦ مُلْتَحَدًا ﴿٢٧﴾
28. And *issbir* (*let-hold on patiently* [*you*[s]]) your[t] self[w] with whom[r] invoke they[z] their Lord by the *ghada'tee* (*dawn-until-sunrise*) and the *asheyye*[34] (*early night or whole night*) they[z] want His Face[35]; and let notsurpass [*you*[s]] your[t] [both] eyes[w] *a'n* (*off*) them, wanting [*you*[s]] adornment[w] (*of*) the life[w] (*of*) the world[w] and let-not [*you*[s]] obey whom[r] We (*caused to be*)-neglectful his heart *a'n* (*regarding*) Our *thekre* (*Qur'an/message*) and *ettaba'a* ([*he*] *closely-followed*) his *hawa* (*tendentious liking*) and [was] his matter a wanton[36].	وَٱصْبِرْ نَفْسَكَ مَعَ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِيِّ يُرِيدُونَ وَجْهَهُۥ ۖ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُۥ عَن ذِكْرِنَا وَٱتَّبَعَ هَوَىٰهُ وَكَانَ أَمْرُهُۥ فُرُطًا ﴿٢٨﴾
29. And let-say [*you*[s]] the right from your[n] Lord; then whoever [*he*] willed so let believes [*he*] and whoever [*he*] willed so let unbelieves [*he*]; verily We prepared for the *dha'lemeena*[37] (*injustice-doers*) Fire[w] surrounded by them its[w] *suradeqo*[38] (*colossal tent*) and *en* (*if*) *yestagheytho* (*they*[z] *seek: help/reviving-and delightful-pasture producing rain water*)[39] *youghatho* (*they*[z] *would be helped/revived*) by water like the *muh'le*[40] (*molten metal*), [*it*[x]] roasts the faces; wretched the drink and fouled[w] elbow/arm couch[41].	وَقُلِ ٱلْحَقُّ مِن رَّبِّكُمْ ۖ فَمَن شَآءَ فَلْيُؤْمِن وَمَن شَآءَ فَلْيَكْفُرْ ۚ إِنَّآ أَعْتَدْنَا لِلظَّٰلِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا ۚ وَإِن يَسْتَغِيثُوا۟ يُغَاثُوا۟ بِمَآءٍ كَٱلْمُهْلِ يَشْوِى ٱلْوُجُوهَ ۚ بِئْسَ ٱلشَّرَابُ وَسَآءَتْ مُرْتَفَقًا ﴿٢٩﴾
30. Verily who[r] believed they[z] and worked they[z] the righteous-works[w]; verily We waste[42] not a remuneration (*of*) whom[p] *ahasana* ([*he who*] *rendered meritorious-deed as*) a work.	إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿٣٠﴾
31. Those for them *Ad'nen's* (*Eden's*)[43] Paradise[w]/-Gardens[w]; run[w] from under it[w] the rivers; they[z] (*are being*) adorned in it[w] of bracelets of gold and they[z] wear green garments of fine silk and brocade; reclining they[z] in it[w] on the couches; *ne'ama* (*most*	أُو۟لَٰٓئِكَ لَهُمْ جَنَّٰتُ عَدْنٍ تَجْرِى مِن تَحْتِهِمُ ٱلْأَنْهَٰرُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِّن سُندُسٍ وَإِسْتَبْرَقٍ مُّتَّكِـِٔينَ فِيهَا عَلَى

34 In English there is *no* exact corresponding words for "غداة" = "*ghadatee*" meaning (*dawn-until-sunrise*) and "عشي," i.e. "*asheyyo*" (*early night or the whole night*)!

35 The *expression*: "*His Face*" is an Arabic *tongue* expression meaning *His Pleasure or His countenance.*

36 The word "فُرُطًا"= "wanton"= "unrestrainedly excessive!"

37 The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!" See the *Lexicon* attached to this *Translation*!

38 The word "*suradeq*"= "سُرادِقُها" has several meanings: (1) colossal tent, (2) colossal walls of colossal thickness, (3) colossal thick smoke, (4) an ocean! *Perhaps all apply*!

39 The word "يستغيثوا" could stand for *two distinct* meanings: (1) they *seek help* or (2) they *seek reviving and delightful-pasture producing rain water*! Arabic dictionaries say: "يستغيث" = يطلب الغوث أو الغيث = "يصرخ طلباً للعون أو الغيث عند الحاجة" = calls *seeking help* or *a reviving and delightful-pasture producing rain* at time of need! And الغيث = المطر المنبت للكلاء و المنعش! So this *Ayah* suggests meaning (2)! See الراغب and اللسان!

40 The word "*muhl*"= "المهل" has several meanings: (1) molten metal; (2) turbid black colored oil; (3) pus of the dead body. Clearly, *perhaps all apply* in this case! See اللسان!

41 The word "مرتفقا" means: armed-couch, armrest.

42 The word "نُضيع" *rooted not* in "ضاع" *but* "أضاع," and "أضاع," means: "جعله يذهب عبثا"=*made it to waste*!

43 The word "عدن" is unlike the Biblical concept of being the garden of first home of Adam and Eve! But the "عدن" is center of Paradise! According to Abdullah Ibn Omar, "عدن" is a palace in Paradise enters it but a *prophet*, *seddique*, or martyr!

excellent) (*is*) the reward and *hasonat* (*ultimately perfected and beautified-she*[y])[44] elbow couches/armrest[45].	ٱلۡأَرَآئِكِۚ نِعۡمَ ٱلثَّوَابُ وَحَسُنَتۡ مُرۡتَفَقٗا ﴿٣١﴾
32. And let-strike [*you* [s]] for them a parable/example: twain men We made for an *ahade*[46] (*lone/any-one*) (*of*) them both two gardens [w] of grapes[47]; and We bounded-/hedged them both by date-palms [w] and We made between them both *zar'aa*[48] (*green standing cropjust before harvesting/the vegetation after sprouting*).	۞وَٱضۡرِبۡ لَهُم مَّثَلٗا رَّجُلَيۡنِ جَعَلۡنَا لِأَحَدِهِمَا جَنَّتَيۡنِ مِنۡ أَعۡنَٰبٖ وَحَفَفۡنَٰهُمَا بِنَخۡلٖ وَجَعَلۡنَا بَيۡنَهُمَا زَرۡعٗا ﴿٣٢﴾
33. Both [the] gardens [w] churned out [w] [its [w]] *okola*[x] (*fruits/crops/edibles*) [x] and not *tadh'lem*[49] (*curtail*) of it [x] a thing; and *fajjarna* (*We caused to gush*) through[50] them both a river.	كِلۡتَا ٱلۡجَنَّتَيۡنِ ءَاتَتۡ أُكُلَهَا وَلَمۡ تَظۡلِم مِّنۡهُ شَيۡـٔٗاۚ وَفَجَّرۡنَا خِلَٰلَهُمَا نَهَرٗا ﴿٣٣﴾
34. And [was] for him a *thama'ron*[x] (*trees/plant-crops/-fruits*);[x] so [*he*] said for his companion while he (*was*) mutually dialoging him: I am more than you [g] a possession and mightier *nafara*[51] (*clan/tribe*).	وَكَانَ لَهُۥ ثَمَرٞ فَقَالَ لِصَٰحِبِهِۦ وَهُوَ يُحَاوِرُهُۥٓ أَنَا۠ أَكۡثَرُ مِنكَ مَالٗا وَأَعَزُّ نَفَرٗا ﴿٣٤﴾
35. And [*he*] entered his garden [w] while he (*is being*) *dha'lemon*[52] (*injustice-doer*) for himself[w]; said [*he*]: not I presume that perishes this[w] ever.	وَدَخَلَ جَنَّتَهُۥ وَهُوَ ظَالِمٞ لِّنَفۡسِهِۦ قَالَ مَآ أَظُنُّ أَن تَبِيدَ هَٰذِهِۦٓ أَبَدٗا ﴿٣٥﴾
36. And not [*I*] presume The Hour [w] (*is*) upping [w] and *la'en* (*indeed if*) *rudedto* (*had been forthwith*[53] *returned me*) to my Lord surely assuredly[54] [*I*] find *khayran* (*choicer/-superior/worthier*) than it[w] a place (*of*) a transpose[55].	وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةٗ وَلَئِن رُّدِدتُّ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيۡرٗا مِّنۡهَا مُنقَلَبٗا ﴿٣٦﴾
37. Said for him his companion while he (*is being*) mutually dialoging him: have you [h] unbelieved by	قَالَ لَهُۥ صَاحِبُهُۥ وَهُوَ يُحَاوِرُهُۥٓ

[44] This suffix -she[y] is ت التأنيث = the feminizing article designating word/phrase femininity!
[45] See footnote 40 above regarding *couch*!
[46] See the *Lexicon* attached to this *Translation* regarding "أحد!"
[47] Invariably throughout the Qur'an when the reference is made to the "النخل و الأعناب" the mention of the *date-palm* is openly stated but with respect to the *grapevine* , known in Arabic as "الكرم," *never ever* the mention of the "*grapevine per se* but the reference is made only to the *fruit itself*, i.e. the *grapes*!" In this respect, there is a *true Hadeeth* in *al-Bukharey* and *Muslim*, which *directs* the believers *not* to refer to "العنب" as "الكرم," because surely the "الكرم" *is the Muslim*! And in another narration: verily only that "الكرم" *is the heart of the believer*! See نزهة المتقين؛ شرح رياض الصالحين. Refer to the *attached* list of *References*.
[48] See the *Lexicon* attached to this *Translation*, or better yet Section 32 of the *Introduction* to this work.
[49] The word "تظلم" has many meanings, among them: "تنقص"= "curtail!" See الراغب!
[50] The word "خلال" could also mean "between" or "among!" See اللسان!
[51] The word"*nafara*"="نفرا"means the man's *tribe* or more likely his "*party*" ranging between *three and less than ten*!
[52] The word ظالم" = "فاعل الظلم" = "the injustice-doer," as "الظالم" = "injustice!" Also, in this *Ayah*, the word "الظالم" is to qualify the word "اهل," in "أهلها," which is *singular* or *plural*! So here the "*village*" is Makkah, thus, in *honor* for *this particular* "village" the "wrong" is *not associated with it*, like in almost all other villages mentioned in The Qur'an, but to *its people*! And here since the "أهلها" could be treated as *plural* or *singular*, the singular is used to perhaps indicate that *every* one of them was a *wronger* or the over whelming *majority* of them were so!
[53] The word "رُدِدت" is rooted in "ردّ" meaning *forthwith returned*; example the greeting must be "*forthwith retuned*," as in: "And when (*had*) been greeted you[c] by a greeting[w] then let-you[z] greet by better than it[w] or let-you[z] forthwith-return it.[w]" (S4: 86)!
[54] The "لَ" in "لأجدنّ" is a *juratory* "ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed by "*assuredly*"!
[55] The word "منقلبا"= "*a transpose*," means a place of return!

Whom [*He*] created you[g] of a *tora’ben* (*crushed sand*), afterwards of a sperm-drop[w56] afterwards *sawwaka* ([*He*] *erected/evened/set you*[g]) a man.	أَكَفَرْتَ بِٱلَّذِى خَلَقَكَ مِن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ سَوَّىٰكَ رَجُلًا ﴿٣٧﴾
38. But I[57], He (*is*) Allah, my Lord and not [*I*] partner (*deities*) by my Lord an *ahadan*[58] (*lone/any-one*).	لَّٰكِنَّا۠ هُوَ ٱللَّهُ رَبِّى وَلَآ أُشْرِكُ بِرَبِّىٓ أَحَدًا ﴿٣٨﴾
39. And *lawla* (*why have not*), *edh* (*when/since*) you[h] entered your[t] garden[w] you[h] said: lo/whatever[59] willed Allah, no strength except by Allah; *en* (*if*) [*you*[s]] see me lesser than you[g] (*in*) possession and children.	وَلَوْلَآ إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَآءَ ٱللَّهُ لَا قُوَّةَ إِلَّا بِٱللَّهِ ۚ إِن تَرَنِ أَنَا۠ أَقَلَّ مِنكَ مَالًا وَوَلَدًا ﴿٣٩﴾
40. So *asa* (*craving a deed beyond one’s means that/may*) my Lord gives me *khayran* (*choicer/superior/worthier*) than your[t] garden[w] and [*He*] sends over it[w] *husbanan*[60] (*by way of settling account or retaliating by: thunderbolts/-fragmented stones/scourge*) from the sky[w] so [*it*[w]] becomes *ssa’edan* (*sterile-dust/a waste*) *zalaqan* (*slippery-land*).	فَعَسَىٰ رَبِّىٓ أَن يُؤْتِيَنِ خَيْرًا مِّن جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ ٱلسَّمَآءِ فَتُصْبِحَ صَعِيدًا زَلَقًا ﴿٤٠﴾
41. Or becomes its[w] water[x] *ghawran*[61] (*ground-deep-drain*), so never can [*you*[s]] seek for it[x] a quest.	أَوْ يُصْبِحَ مَآؤُهَا غَوْرًا فَلَن تَسْتَطِيعَ لَهُۥ طَلَبًا ﴿٤١﴾
42. And (*had been*) beset by his *thama’re*[x] (*trees/plant crops-/fruits*) [x]; so [*he*] became[62] iteratively inverting his both (*hands’*) palms[63] over what [*he*] expended in it[w] while it[w] (*was*) *khaweyaton*[w64] (*ruinously-empty and its walls had fallen*)[w] over its[w] trellises; and says [*he*]: *yalayta* (*O, for a longing that*) I not partnered (*deities*) by my Lord an *ahadan*[65] (*lone/any-one*).	وَأُحِيطَ بِثَمَرِهِۦ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَآ أَنفَقَ فِيهَا وَهِىَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَٰلَيْتَنِى لَمْ أُشْرِكْ بِرَبِّىٓ أَحَدًا ﴿٤٢﴾
43. And not was[w] for him a *fe’aton*[w] (*band/party/group*)[w] succoring him of lesser than/without Allah and not [*he*] [was] *muntasseran*[66] (*he who succors and assists himself*).	وَلَمْ تَكُن لَّهُۥ فِئَةٌ يَنصُرُونَهُۥ مِن دُونِ ٱللَّهِ وَمَا كَانَ مُنتَصِرًا ﴿٤٣﴾
44. Far-there[67], the guardianship[w] (*is*) for Allah, The Right, He (*is*) *khayron* (*superior/worthier*) a reward and *khayron aoqban* (*consequence/effect*).	هُنَالِكَ ٱلْوَلَٰيَةُ لِلَّهِ ٱلْحَقِّ ۚ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴿٤٤﴾
45. And let-strike [*you*[s]] for them a parable/example (*of*) the life[w] of the world[w] like water We descended it[x] from the sky[w] then mixed by it[x] the Earth’s[w] sprouts[w]	وَٱضْرِبْ لَهُم مَّثَلَ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَآءٍ أَنزَلْنَٰهُ مِنَ ٱلسَّمَآءِ فَٱخْتَلَطَ بِهِۦ

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56 The word “**نطفة**” in the text has at least *two* distinct meanings: (1) a *drop of pure or clear water*, (2) *drop of semen*! Clearly, and Allah knows best, here “**نطفة**” is the male semen!

57 The word “**لكنّا**” is made of *two* words: “**لكن**” and the pronoun “**نا**,” meaning “*but I*!”

58 See the *Lexicon* attached to this *Translation* regarding “**أحد**!”

59 The particle “**ما**” is “**إسم أو أداة شرط**,” = *conditional* noun/particle; or “**ما**” = “**إسم موصول**” = *connective* noun meaning *that which*! See **لمحمود صافي إعراب القرآن** and **الدّر المصون، لـ احمد الحلب**!

60 The word “*husbanan*”= “**حسباناً**” means: *by way of reckoning settling account or retaliating by: thunderbolts, fragmented stones, scourge*! For other meanings of “**حسبان**” see the *Lexicon* attached to this *Translation*!

61 That is it drained deeply into the ground!

62 The word “**أصبح**” carries the dual meanings of: (1) became or (2) dawned!

63 The Arabic *tongue* expression: “*turning both palms of his hands*” means openly expresses *sorrow/regret/grieving*!

64 The word “**خاوية**” by definition means *empty and in ruin*! See **اللسان** and **الهادي**!

65 See the *Lexicon* attached to this *Translation* regarding “**أحد**!”

66 The word “*muntasera*” is *singular*, *masculine*, *subjective noun* meaning: *one that assists and succors himself*!”

67 In Arabic the *demonstrative noun*: “**هنا**” “**هناك**” and “**هنا لك**” are used *respectively* for “here” (*near*), “there” (*middle*) and “far there (for the *furthest*)!” For the “**بعيد**”= “far,” i.e. neither the *immediate* and nor the *middle* but the *far*! In English there are only *two* aspects of demonstrative nouns: *here* and *there*!

then became *hasheeman* (*dry-broken stubbles*), scatter it[x] the winds [w]; and [was] Allah over everything *Mug'tadder* (*Overcomeer/Prevailer*).	نَبَاتُ ٱلۡأَرۡضِ فَأَصۡبَحَ هَشِيمٗا تَذۡرُوهُ ٱلرِّيَٰحُۗ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ مُّقۡتَدِرًا ٤٥
46. The possession and the sons, (*are*) an adornment[w] (*of*) the life[w] of the world[w]; and the *ba'qeyato*[w68] (*ever endurers*) [w] the righteous-works [w] (*are*) *khayron* (*choicer/-superior/worthier*) *enda* (*by munificence of/by Rule of*)your[t] Lord a reward and a *khayron* a hope.	ٱلۡمَالُ وَٱلۡبَنُونَ زِينَةُ ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۖ وَٱلۡبَٰقِيَٰتُ ٱلصَّٰلِحَٰتُ خَيۡرٌ عِندَ رَبِّكَ ثَوَابٗا وَخَيۡرٌ أَمَلٗا ٤٦
47. And day We(*cause*)the mountains(*to*)tread and[*you*[s]] see the Earth[w] prominent[69], while [*We*] thronged them; so not left [*We*] of them an *ahadan*[70] (*lone/ any-one*).	وَيَوۡمَ نُسَيِّرُ ٱلۡجِبَالَ وَتَرَى ٱلۡأَرۡضَ بَارِزَةٗ وَحَشَرۡنَٰهُمۡ فَلَمۡ نُغَادِرۡ مِنۡهُمۡ أَحَدٗا ٤٧
48. And (*had been*) exhibited they[z] [on][71] your[t] Lord (*in*) rows; *laqad* (*verily, already and affirmatively*) you[c] came (*to*) Us like what We created you[b] first[x] [once[w]] (*time*[w]); rather you[c] claimed that [*We*] never make for you[b] an appointment.	وَعُرِضُواْ عَلَىٰ رَبِّكَ صَفّٗا لَّقَدۡ جِئۡتُمُونَا كَمَا خَلَقۡنَٰكُمۡ أَوَّلَ مَرَّةِۭۚ بَلۡ زَعَمۡتُمۡ أَلَّن نَّجۡعَلَ لَكُم مَّوۡعِدٗا ٤٨
49. And (*had been*) put-forth the book[x]; so [*you*[s]] see the criminals (*are*) *mushfegeena* (*he-they who are in disquiet*) of what (*is*) in it[x]; and they[z] say: *ya'waylatana*[72] (*O, what a pending disgraceful ruinous plight about to betide us*); what (*is*) for this, the book; neither misses [*it*[x]] a small[w73] and nor a big [w] except *ahssa*[74] ([*it* [x]] *comprehensively reckoned*) it [w]; and found they [z] what they [z] worked *hadheran* (*present at a predetermined time and place*); and not wrongs[75] your[t] Lord *ahadan*[76] (*lone/ any-one*).	وَوُضِعَ ٱلۡكِتَٰبُ فَتَرَى ٱلۡمُجۡرِمِينَ مُشۡفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَٰوَيۡلَتَنَا مَالِ هَٰذَا ٱلۡكِتَٰبِ لَا يُغَادِرُ صَغِيرَةٗ وَلَا كَبِيرَةً إِلَّآ أَحۡصَىٰهَاۚ وَوَجَدُواْ مَا عَمِلُواْ حَاضِرٗاۗ وَلَا يَظۡلِمُ رَبُّكَ أَحَدٗا ٤٩

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68 The "*baqeyat*"= "الباقيات"=plural feminine subjective noun, those that are *ever endurers-ever-good she-ones*), such as good deeds: e.g. *prayers, fasting, Hajj, charities, mentioning of Allah and His various all around most beautiful attributive names* and His various *favors*, etc.!

69 The commentators of The Qur'an say that the meaning of "بارزة"= "prominent" means: (1) *without mountains, structures, trees, or shrubs*, or (2) all those buried *inside* it are brought *out* of it!

70 See the *Lexicon* attached to this *Translation* regarding "أحد!"

71 It is important to note here that "على"= "*on*,"is *adverb of time/place*,i.e. *circumstantial*, *state* or *condition*! See المغني!

72 The word "*ya-waylatna*"="ياويلتنا" is made up of *three* parts: a) "*ya*"= "يا" is a *vocative article*, indicating the person or thing being addressed. b) "*waylata*"= "ويلتا" is *singular feminine* for a *pending disgraceful ruinous plight about to betide them*. c) "*na*"= "نا," the suffix article for masculine plural pronoun, for "*us*!" So such people who are subject of this "*waylata*"= "ويلتا" are crying for an *impending ruinous disgraceful plight about to engulf them and feel completely helpless towards it*!

73 The words "صغيرة" and "كبيرة" translated as "*small*" and "*big*" *respectively* in order to reflect the fact that the *twain* references are *stated* in the *feminine formats*! Therefore, the *need to reflect* the Qur'anic text *as is*! Additionally, it is interesting to note: (1) that as a general principle in the Arabic language the *masculine* construct is a rank *higher* than a *feminine* construct. Since the reference here is *smallness* of the sin, so *feminizing* its construct surely *slights it even further*, even that of an "*atom's*" worth! (2) Also as a general principle in the Arabic language, the *more letters* in a word the *more meaning* it carries! So since "صغيرة" has an additional "ه" that means *more meaning* to it. And since we are dealing with *smallness* the "ه" makes it *more* picayune and trivial! The same principles apply to the "*big*" with additional fact of *assonance* (*homogeneity*) in the construct!

74 The word"أحصى"is *comprehensively* reckoned,i.e. *accounted for from all aspects*, not the simple *enumeration*! See البصائر!

75 The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

76 See the *Lexicon* attached to this *Translation* regarding "أحد!"

50. And *edh* (*when/since*) said We for the angels: let-kowtow you[z] for Adam; so they[z] kowtowed except Iblees [was] of the Jinn, so *fasaqa*[77] (*he had rebelled vis-à-vis Allah's command*) *a’n* (*regarding*) his Lord’s command; do then *tattakhetho*[78] (*you*[z] *take and make*) him and his progenies *aw’leyaa*[79] (*guardians/allies*) of lesser than/without Me; while they (*are*) for you[b] [foe][80]; wretched (*is*) for the *dha’lemeena*[81] (*injustice-doers*) a alternative.	وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ كَانَ مِنَ ٱلْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِۦٓ ۗ أَفَتَتَّخِذُونَهُۥ وَذُرِّيَّتَهُۥٓ أَوْلِيَآءَ مِن دُونِى وَهُمْ لَكُمْ عَدُوٌّۢ ۚ بِئْسَ لِلظَّٰلِمِينَ بَدَلًا ﴿٥٠﴾
51. Not *ash’hadtohum* (*I cited them to witness*) the Heavens’[w] and the Earth’s[w] creation; and nor their selves’[w] creation; and not I was *muttakhetha* (*a taker and a maker*) (*of*) the misleaders a support.	۞ مَّآ أَشْهَدتُّهُمْ خَلْقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلَا خَلْقَ أَنفُسِهِمْ وَمَا كُنتُ مُتَّخِذَ ٱلْمُضِلِّينَ عَضُدًا ﴿٥١﴾
52. And day [*He*] says: let-summon/call you[z] My partners (*deities*), whom[r] claimed you[c]; then they[z] summoned/called them; then not *yesta’jebo*[82] (*compliantly-answer they*[z]) for them; and We made between them *mawbeqan*[83] (*a doom’s valley*).	وَيَوْمَ يَقُولُ نَادُوا۟ شُرَكَآءِىَ ٱلَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا۟ لَهُمْ وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا ﴿٥٢﴾
53. And saw the criminals The Fire[w] so they[z] presumed that they (*are*) *muwa’qeeoha* (*they that are its*[w] *mutual strong affiliates/associates*) and not found they[z] *a’n* (*off*) it[w] *mass’refan*[84] (*escape-place*).	وَرَءَا ٱلْمُجْرِمُونَ ٱلنَّارَ فَظَنُّوٓا۟ أَنَّهُم مُّوَاقِعُوهَا وَلَمْ يَجِدُوا۟ عَنْهَا مَصْرِفًا ﴿٥٣﴾
54. And *laqad* (*verily, already and affirmatively*) variegated We in this Qur’an for the mankind of every a parable/example; and [was] the mankind more a thing (*engager-in*) contention.	وَلَقَدْ صَرَّفْنَا فِى هَٰذَا ٱلْقُرْءَانِ لِلنَّاسِ مِن كُلِّ مَثَلٍ ۚ وَكَانَ ٱلْإِنسَٰنُ أَكْثَرَ شَىْءٍ جَدَلًا ﴿٥٤﴾
55. And what prevented the mankind to believe they[z] *edh* (*when/since*) came (*to*) them the divine-guidance and *yastaghfero*[85] (*they*[z] *seek forgiveness*) (*from*) their Lord except that comes (*to*) them dispensation[w] (*of*) the [firsts] or *ya’atee*[x] (*betides/eventuates over*)[x] them the torment *qubolan* (*overtly/visibly*).	وَمَا مَنَعَ ٱلنَّاسَ أَن يُؤْمِنُوٓا۟ إِذْ جَآءَهُمُ ٱلْهُدَىٰ وَيَسْتَغْفِرُوا۟ رَبَّهُمْ إِلَّآ أَن تَأْتِيَهُمْ سُنَّةُ ٱلْأَوَّلِينَ أَوْ يَأْتِيَهُمُ ٱلْعَذَابُ قُبُلًا ﴿٥٥﴾
56. And not [*We*] send the *mursaleena* (*sent-messengers*) except *mubashshereena*[86] (*iterative tellers of pleasant tiding*) and *munthereena* (*iterative warners*); and dispute they[z]	وَمَا نُرْسِلُ ٱلْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۚ وَيُجَٰدِلُ ٱلَّذِينَ كَفَرُوا۟

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[77] See the *Lexicon* attached to this *Translation* for the word, *faseqoon* =“**الفاسقون**!” for an elaboration!

[78] The word “**إتّخذ**” from “**الإتخاذ**” which is “**إفتعال**” for “**الأَتّخاذ**,” as stated in **لسان العرب**; therefore,“**إتّخذ**” is *always* taking *and presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*!

[79] The word “**أولياء**” could also mean, among them: *protector, friend*!

[80] The word “**عدو**,” in *Arabic* is used for: (1) *singular* and (2) *plural* as well, (3) “*multitudinous foe*,” see **اللسان** and **الهادي**!

[81] The “**ظالمين**” = “the injustice-doers,” as “**الظّلم**” = “injustice!” See the *Lexicon* attached to this *Translation*!

[82] The word “**يستجيبوا**” is rooted in “**استجاب**,” meaning: *favorably/compliantly answered, not* just *answered*! See **الهادي**!

[83] Qur’an commentators have various commentaries regarding this “doom’s valley!” Some say it is a valley of *pus and blood in Hell*, some say it is a *separator* barrier between the believer and the unbelievers, some say it is just *ruinous and a fateful* doom! See **القرطبي**!

[84] No escape, as it is surrounding them from all directions!

[85] The word “**يستغفروا**” = “**يطلبوا الغفران**” = “*they*[z] *seek forgiveness*!” In English there is *no seemly way* to say: “**يستغفروا**” *per se*! So I settled for saying: “*they*[z] *seek forgiveness*!”

[86] The word “*mubashshereen*” is *masculine, plural, subjective noun*, meaning *teller of pleasant tiding*, with *no* English *equivalent*!

who[r] unbelieved they[z] by the falsehood[x] to refute they[z] by it[x] the right[x]; and *ittakhatho*[87] (*they*[z] *took and made*) My *Aya'te*[w] (*Qur'anic statements*) and what they[z] (*had been*) warned jestingly.	بِٱلۡبَٰطِلِ لِيُدۡحِضُواْ بِهِ ٱلۡحَقَّۖ وَٱتَّخَذُوٓاْ ءَايَٰتِي وَمَآ أُنذِرُواْ هُزُوٗا ٥٦
57. And who[a] (*is*) wronger[88] than who[p] [*he*] (*had been*) reminded by his Lord's *Aya'te*[w] (*Qur'anic statements*) then [*he*] shunned *a'n* (*off*) it[w] and [*he*] forgot[89] (*ceased paying attention to*) what put-forth[w] his both hands[w]; verily We made over their hearts coverts[w] so that not[90] understand it[x] they[z]; and in their ears *wagran* (*hearing-heaviness*); and *en* (*if*) [*you*[s]] invite them to the divine-guidance then never *yahtadoo* (*they*[z] *find and accept the divine-guidance*) then, ever.	وَمَنۡ أَظۡلَمُ مِمَّن ذُكِّرَ بِـَٔايَٰتِ رَبِّهِۦ فَأَعۡرَضَ عَنۡهَا وَنَسِيَ مَا قَدَّمَتۡ يَدَاهُۚ إِنَّا جَعَلۡنَا عَلَىٰ قُلُوبِهِمۡ أَكِنَّةً أَن يَفۡقَهُوهُ وَفِيٓ ءَاذَانِهِمۡ وَقۡرٗاۖ وَإِن تَدۡعُهُمۡ إِلَى ٱلۡهُدَىٰ فَلَن يَهۡتَدُوٓاْ إِذًا أَبَدٗا ٥٧
58. And your[t] Lord (*is*) The *Ghafooro* (*iterative Forgiver*) The mercy[w] possessor, had/if[91] *you'aakhetho*[92] ([*He*] *retributively-punishes*) them by what they[z] earned surely hastens [*He*] for them the torment; rather for them (*is*) an appointment, never find they[z] of lesser than/without it[x] *maw'elan* (*protective-refuge*).	وَرَبُّكَ ٱلۡغَفُورُ ذُو ٱلرَّحۡمَةِۖ لَوۡ يُؤَاخِذُهُم بِمَا كَسَبُواْ لَعَجَّلَ لَهُمُ ٱلۡعَذَابَۚ بَل لَّهُم مَّوۡعِدٞ لَّن يَجِدُواْ مِن دُونِهِۦ مَوۡئِلٗا ٥٨
59. And *telka*[w] (*she-that-afar-it*[w]/*those*[w]) (*are*) the villages[w] We perished[93] them *lamma* (*when/whence*) *dhalamo*[94] (*they*[z] *wronged*); and We made for their perishing an appointment.	وَتِلۡكَ ٱلۡقُرَىٰٓ أَهۡلَكۡنَٰهُمۡ لَمَّا ظَلَمُواْ وَجَعَلۡنَا لِمَهۡلِكِهِم مَّوۡعِدٗا ٥٩
60. And *edh* (*when/whence*) said *Mosa* (*Moses*) for his lad[95]: [*I*] cease not (*journeying*) until [*I*] attain/reach the two seas' junction or [*I*] proceed epochally[96].	وَإِذۡ قَالَ مُوسَىٰ لِفَتَىٰهُ لَآ أَبۡرَحُ حَتَّىٰٓ أَبۡلُغَ مَجۡمَعَ ٱلۡبَحۡرَيۡنِ أَوۡ أَمۡضِيَ حُقُبٗا ٦٠
61. So when both attained/reached a junction between them both, both forgot fish[x] (*of*) them both; so *ittakhatha*[97] ([*it*[x]] *took and made*) its[x] path in the sea *saraban* (*down-slope-escape*).	فَلَمَّا بَلَغَا مَجۡمَعَ بَيۡنِهِمَا نَسِيَا حُوتَهُمَا فَٱتَّخَذَ سَبِيلَهُۥ فِي ٱلۡبَحۡرِ سَرَبٗا ٦١

[87] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore"إتّخذ" is *always* taking *and presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*!
[88] See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "أظلم"= "*wronger*!"
[89] The word "نسي" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*! The second meaning especially applies where Allah says: "We forgot you," (*S*32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to some thing*! See اللسان!
[90] The particle "أن" meaning "لئلا," as mentioned by *Qur'an commentators*, such as إبن كثير, الطبري, and الألوسي!
[91] The particle "لو" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "لو" amounts to "if" or "when!' See مغني اللبيب، إبن هشام!
[92] The word "يؤآخذ" in "يؤآخذ هم" means retributively-*punishes*, certainly *not* "blames," as what some might *presume*! See اللسان! In the *Ayah*: "had Allah retributively-punished the people by their injustice, [*He*] (*would have*) not left over it (*the Earth*) of a she-moving-creature" (16:61) is a positive proof of this fact, i.e. that "أخذ" is *retributively-punished*!
[93] The text of this great *Ayah* says: "أهلكناهُم"= "We (*caused to*) perish them," in reference to the *people* of the villages, and not "أهلكناها"= "We (*caused to*) perish it," so the pronoun would refer to the *villages*! Albeit *at times* the two are *interchangeable*, but here the reference is to the *exact correspondence* to the text!
[94] See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "ظلم"= "*wronged*!"
[95] The word "فتى" has *three* distinct meanings: (1) lad/chap/fellow, i.e. a *man* of *any age*, (2) a *young man* taken as a *servant* or a *supporter*, (3) man of: *manliness*, *helpfulness*, *pridefulness*!
[96] See the *Lexicon* attached to this *Translation* for an elaboration the word "أحقابا/حقبا!"
[97] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is *always* taking *and presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*!

62. Then *lamma* (*when/whence*) both passed[98], [*he*] said to his lad[99]: *aa'teyna* [x] (*let-[you* [s]*] bring forward to us*) [x] our lunch, *laqad* (*verily, already and affirmatively*) we found from our travel this a fatigue.	فَلَمَّا جَاوَزَا قَالَ لِفَتَىٰهُ ءَاتِنَا غَدَآءَنَا لَقَدْ لَقِينَا مِن سَفَرِنَا هَـٰذَا نَصَبًا ﴿٦٢﴾
63. Said [*he*]: have you[h] seen *edh* (*when/since*) we lodged-/retreated to the rock[w] then verily I forgot the fish[x]; and not (*caused*) me (*to*) forget it[x] except the Satan that I remember it[x]; and *ittakhatha*[100] ([*it*[x]] *took and made*) its[x] path into the sea amazingly.	قَالَ أَرَءَيْتَ إِذْ أَوَيْنَآ إِلَى ٱلصَّخْرَةِ فَإِنِّى نَسِيتُ ٱلْحُوتَ وَمَآ أَنسَىٰنِيهُ إِلَّا ٱلشَّيْطَـٰنُ أَنْ أَذْكُرَهُۥ ۚ وَٱتَّخَذَ سَبِيلَهُۥ فِى ٱلْبَحْرِ عَجَبًا ﴿٦٣﴾
64. Said [*he*]: *tha'leka* (*afar-that-it/*) [x] (*is*) what we were *nabghey* (*earnestly-questing*); so *ertadda* (*both forthwith-turned*) over their both footprints trace.	قَالَ ذَٰلِكَ مَا كُنَّا نَبْغِ ۚ فَٱرْتَدَّا عَلَىٰٓ ءَاثَارِهِمَا قَصَصًا ﴿٦٤﴾
65. Then both found an *abdan*[101] (*submitter/worshipper/slave*) of Our *eba'de* (*worshippers/submitters/slaves*), *aa'taynaho* (*We accorded him*) a mercy [w] from *enda* (*by munificence of/by Rule of*) Us; and We taught him from *ladonna*[102] (*directly and possessively from Us*) knowledge.	فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَآ ءَاتَيْنَـٰهُ رَحْمَةً مِّنْ عِندِنَا وَعَلَّمْنَـٰهُ مِن لَّدُنَّا عِلْمًا ﴿٦٥﴾
66. Said for him *Mosa* (*Moses*): can *attabe'o* ([*I*] *closely-follow*) you[g] proviso that teach me [*you*[s]] of what (*had been*) taught you[h] a *rushda* (*maturity-discernment and adherence to what is right*).	قَالَ لَهُۥ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰٓ أَن تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا ﴿٦٦﴾
67. Said [*he*]: verily you [g] never can (*have*) with me a (*sufficient*) patience.	قَالَ إِنَّكَ لَن تَسْتَطِيعَ مَعِىَ صَبْرًا ﴿٦٧﴾
68. And how (*can*) *tassbero* ([*you*[s]] *hold on patiently*) on what not [*you*[s]] encompassed by it[x] a proficient-knowledge[103].	وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِۦ خُبْرًا ﴿٦٨﴾
69. Said [*he*]: shall find me [*you* [s]], *en* (*if*) Allah willed, *ssa'beran* (*holding-on patiently*) and not [*I*] disobey for you[g] a command.	قَالَ سَتَجِدُنِىٓ إِن شَآءَ ٱللَّهُ صَابِرًا وَلَآ أَعْصِى لَكَ أَمْرًا ﴿٦٩﴾
70. Said [*he*]: so *en* (*if*) *ettaba'ata'ney* (*you*[h] *closely-followed me*), so let-not [*you*[s]] ask me *a'n* (*regarding*) a thing[x] until [*I*] discourse for you[g] of it[x] a mention.	قَالَ فَإِنِ ٱتَّبَعْتَنِى فَلَا تَسْـَٔلْنِى عَن شَىْءٍ حَتَّىٰٓ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ﴿٧٠﴾
71. So both launched-off until *edha* (*when/if*) both embarked [in] the ship [w] *kharaga*[104] (*he: deeply perforated it/broke a sizable opening in its bottom*) it[w]; said [*he*]: have you[h] *kharaga* it[w] to you[h] drown its[w] folks; *laqad* (*verily, already and affirmatively*) you [h] came (*committed*) a thing *emra* (*very great objectionable vice*).	فَٱنطَلَقَا حَتَّىٰٓ إِذَا رَكِبَا فِى ٱلسَّفِينَةِ خَرَقَهَا ۖ قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْـًٔا إِمْرًا ﴿٧١﴾

[98] That is passed the sea's junction!

[99] See footnote 92 above regarding *lad*!

[100] The word "**الحوت**" = "the fish" is a *masculine* gender in Arabic hence its *references must be* masculine, it[x]!

[101] The word "*abdan*" = "slave," the *denotation* of this word is *vastly paradoxical* with respect to *Allah* vis-à-vis the *humans*! See the *Lexicon* attached to this *Translation* for an elaboration!

[102] The word "**لدن**" is *closer* than "**عند**" as you can say: "**عندي مال و المال ليس بقبضتك الآن**," thus, "**لدن**" which closer spatially and more specific! So, "*directly and possessively from*" (Us) seems to indicate such *closeness*! See **اللسان**!

[103] The word "**خُبرا**" is "**مفعول مطلق**"= "*absolute object*," so the qualifying "*proficient*" is prefixed! See **الراغب**!

[104] The word "**خرق**" in "**خرقتها**" means *deeply perforated* it by making *deep* and *large* hole in its bottom or *broke it to corrupt it or spoil it*! See **البصائر** and **الهادي**! I can not find a *suitable* word in English for"**خرق**," among words such as: bore, perforated, pierced, and all such synonyms!

72. Said [*he*]: have not said [*I*] verily you[g] never can [*you*[s]] (*have*) with me a (*sufficient*) patience.	قَالَ أَلَمۡ أَقُلۡ إِنَّكَ لَن تَسۡتَطِيعَ مَعِيَ صَبۡرٗا (٧٢)
73. Said [*he*]: let-not *to'aakhethney*[105] ([*you*[s]] *retributively-punishes me*) by what I forgot, and let-not [*you*[s]] over-burden me of my matter *osran* (*difficulty/hardship*).	قَالَ لَا تُؤَاخِذۡنِي بِمَا نَسِيتُ وَلَا تُرۡهِقۡنِي مِنۡ أَمۡرِي عُسۡرٗا (٧٣)
74. So both launched-off until *edha* (*when/if*) both *legeya* (*met*) a *gholaman*[106] (*boy*) then [*he*] killed him; said [*he*]: have you[h] killed a self[w] *zakeyyatan*[w] (*pure and suiting-/befitting*)[w] by other than a self[w107]; *laqad* (*verily, already and affirmatively*) came (*committed*) you[h] a thing *nukra*[108] (*an enormous vice*).	فَٱنطَلَقَا حَتَّىٰٓ إِذَا لَقِيَا غُلَٰمٗا فَقَتَلَهُۥ قَالَ أَقَتَلۡتَ نَفۡسٗا زَكِيَّةَۢ بِغَيۡرِ نَفۡسٖ لَّقَدۡ جِئۡتَ شَيۡـٔٗا نُّكۡرٗا (٧٤)
75. Said [*he*]: have not said [*I*] for you[g] verily you[g] never can (*have*) with me a (*sufficient*) patience.	۞ قَالَ أَلَمۡ أَقُل لَّكَ إِنَّكَ لَن تَسۡتَطِيعَ مَعِيَ صَبۡرٗا (٧٥)
76. Said [*he*]: *en* (*if*) I asked you[g] *a'n* (*regarding*) a thing after it[w] (*i.e. this incidence*) then let-not [*you*[s]] accompany me, *qad* (*already and affirmatively*) you[h] attained from *ladonney*[109] (*directly and possessively from me*) *uthran*[110] (*firm-excuse*).	قَالَ إِن سَأَلۡتُكَ عَن شَيۡءِۭ بَعۡدَهَا فَلَا تُصَٰحِبۡنِي قَدۡ بَلَغۡتَ مِن لَّدُنِّي عُذۡرٗا (٧٦)
77. So both launched-off until *edha* (*when/if*) both *ata* (*approached*) a village's[w] folks; (*and*) *istatt'ama* (*both sought to be fed from*) its[w] folks; then *abaw*[111] (*they*[z] *categorically-refused*) to guest them both; then both found in it[w] a wall[x] wanting (*about*) to break and [*he*] stood[112] it[x]; said [*he*]: had willed you[h] surely *ittakhathta*[113] (*you*[h] *took and made*) over it[x] remuneration.	فَٱنطَلَقَا حَتَّىٰٓ إِذَآ أَتَيَآ أَهۡلَ قَرۡيَةٍ ٱسۡتَطۡعَمَآ أَهۡلَهَا فَأَبَوۡاْ أَن يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارٗا يُرِيدُ أَن يَنقَضَّ فَأَقَامَهُۥ قَالَ لَوۡ شِئۡتَ لَتَّخَذۡتَ عَلَيۡهِ أَجۡرٗا (٧٧)
78. Said [*he*]: this (*is*) a parting between me and [between] you[g]; [*I*] shall *ona'bbe'o* (*inform by piece-of-significant-and-availing-news to*) you[g] by *ta'awee'le* (*ultimate: construing-/explanation*) (*of*) what you[h] could not (*have*) on it[x] a (*sufficient*) patience.	قَالَ هَٰذَا فِرَاقُ بَيۡنِي وَبَيۡنِكَۚ سَأُنَبِّئُكَ بِتَأۡوِيلِ مَا لَمۡ تَسۡتَطِع عَّلَيۡهِ صَبۡرًا (٧٨)
79. As-to the ship[w] so it[w] was for poor[114], they[z] work in the sea; so I wanted to defect it[w]; and [was] beyond[115] them a king, [*he*] takes every ship[w] forcefully.	أَمَّا ٱلسَّفِينَةُ فَكَانَتۡ لِمَسَٰكِينَ يَعۡمَلُونَ فِي ٱلۡبَحۡرِ فَأَرَدتُّ أَنۡ أَعِيبَهَا وَكَانَ وَرَآءَهُم مَّلِكٞ يَأۡخُذُ كُلَّ سَفِينَةٍ غَصۡبٗا (٧٩)

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[105] See footnote 3185 above regarding إيؤآخذ!!
[105]The word "*gholam*" means (1) a *male boy*, (2) a *young mustached boy*, (3) a *hireling*, (4) a *servant/slave*.
[107] That is apparently *innocent* self for not a self *having been killed*!
[108] The word "*nukra*"= "نكرا" means: (1) *enormous* or *extraordinary* vice, (2) *keenly enormous and beyond imagination*!
[109] The word "لدن" is *closer* than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن," thus, "لدن" which closer spatially and more specific! So, "*directly and possessively from*" (me) seems to indicate such *closeness*! See اللسان!
[110] The word "عُذرا" is the *infinitive noun* of "عذر!" Thus, to *intensify* "عُذرا," so, "*firm*" is prefixed!
[111] The word *abo*= "أبوا" means *categorically* (*absolutely, without exception*) refused, i.e. *not* just simply refused!
[112] He "stood" it in the *transitive* sense, i.e. to set upright, caused to stand!
[113] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is always taking *and making some thing* of what was taken! Thus, it is *not* just the mere *taking*!
[114] For the words "مساكين" versus "فقراء", see the *Lexicon* attached to this *Translation* for the distinction! Also the word "poor" is a *singular* as well as *plural*! See *Merriam-Webster Unabridged Dictionary*!
[115] The word "وراء" in "وراءهم' means:
(1) "القدّام أو بعد الخلف للأمر العظيم الذي لا يُقدر عليه، مثلا: و يذرون وراءهم ألآخرة."
(2) "بعد الخلف، فخلف الشيء هو مؤخرته: مثلا وراء الأكمة."
(3) ولد الولد. So, here (1) or (2) could apply!
[3209] The word "*gholam*" means (1) a *male boy*, (2) a *young mustached boy*, (3) a *hireling*, (4) a *servant/slave*.

80. And as-to the *gholamo*[116] (*boy*), so were his [both fathers][117] [both] believers; so *khasheyna*[118] (*reverently-feared we*) that [*he*] overburdens them both (*by*) excessiveness and unbelief.	وَأَمَّا ٱلْغُلَٰمُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَآ أَن يُرْهِقَهُمَا طُغْيَٰنًا وَكُفْرًا ﴿٨٠﴾
81. So We wanted to interchange them both, Lord (*of*) [them both] *khayran* (*choicer/superior/worthier*) than him a *zakatan* (*purity and waxing*) and a nearer a *ruhman* (*mercy/kin-mercy or sensing the kindred duty*).	فَأَرَدْنَآ أَن يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكَوٰةً وَأَقْرَبَ رُحْمًا ﴿٨١﴾
82. And as-to the wall[x] so (*it*[x]) [was] for *gholamainey*[119] (*two boys*) orphans in the city[w]; and [was] under it[x] a treasure for them both; and their both [father][120] (*are*) righteous; so your[t] Lord wanted that both reach their both *ashuddd*[121] (*primes/full mental and physical strengths*) and *yastakh’reja* (*both affirmably extract/pluck*) treasure (*of*) them both; a mercy[w] from your[t] Lord; and not I did it[x] *a’n*[122] (*vicarious/because of*) my command; *tha’leka* (*afar-that-it/*)[x] (*is*) *the ta’awee’le* (*ultimate: construing/explanation*) (*of*) what couldn’t[123] [*you*[s]] (*have*) over it[x] a (*sufficient*) patience.	وَأَمَّا ٱلْجِدَارُ فَكَانَ لِغُلَٰمَيْنِ يَتِيمَيْنِ فِى ٱلْمَدِينَةِ وَكَانَ تَحْتَهُۥ كَنزٌ لَّهُمَا وَكَانَ أَبُوهُمَا صَٰلِحًا فَأَرَادَ رَبُّكَ أَن يَبْلُغَآ أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنزَهُمَا رَحْمَةً مِّن رَّبِّكَ ۚ وَمَا فَعَلْتُهُۥ عَنْ أَمْرِى ۚ ذَٰلِكَ تَأْوِيلُ مَا لَمْ تَسْطِع عَّلَيْهِ صَبْرًا ﴿٨٢﴾
83. And they[z] ask you[g] *a’n* (*regarding*) *Dhe al-Qurnayn* (*the twain horns possessor*); let-say [*you*[s]]: [*I*] shall recite on you[b] of him a *thekran* (*an instructive: mention/a reminder*).	وَيَسْـَٔلُونَكَ عَن ذِى ٱلْقَرْنَيْنِ ۖ قُلْ سَأَتْلُوا۟ عَلَيْكُم مِّنْهُ ذِكْرًا ﴿٨٣﴾
84. Verily We empowered[124] for him in the Earth[w] and *aa’tayna* (*We accorded*) him of everything a cause (*means*).	إِنَّا مَكَّنَّا لَهُۥ فِى ٱلْأَرْضِ وَءَاتَيْنَٰهُ مِن كُلِّ شَىْءٍ سَبَبًا ﴿٨٤﴾
85. So [*he*] followed a cause (*means*).	فَأَتْبَعَ سَبَبًا ﴿٨٥﴾

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117 The Arabic word “أَبَوَاه” or its grammatical inflections, all constitute an Arabic *tongue* expression meaning: *father and mother* as well as *father and grand father*, *father and uncle* (paternal or maternal)! See اللسان! However it must be born in mind that the word “*mother*” is not necessarily the begetter-mother= “الوالدة,” as the “*mother*” in Arabic tongue could mean: *step-mother*, *nursing mother*, *mother who reared* some one, or the *aunt* (paternal or maternal)! The *context* defines exactly what is meant!

118 The expression “*So we reverentially feared*” for “فخشينا!” The word “خشية”=*reverential fear*! This *righteous man* knew the *ultimate fact* of the boy as he would be *overburdening* to his *parent* with “*excessiveness and unbelief*,” due to the “*direct knowledge*” he possessed as given by Allah (S18:65) above! Thus, he was “*reverentially fearing*” the ultimate fact regarding the boy! Why “*reverentially fearing*” the ultimate fact? Because a *fact is a fact*, which *must be respected*! But the knowledge of such a fact is *due to* the “*direct knowledge*” from Allah! And Allah whenever the action *is uniquely-Allah*, then He *meetly* uses the *magnanimity* in its expression, i.e. “we!” In this case, the righteous man, is empowered by the “*direct knowledge*” from Allah, so *this made him to express* the “خشية”= “*reverential fear*” and *respect of the ultimate fact* in terms of “العظمة”=magnanimity! Hence: خشّينا!

119 Singular for *gholamainey*=“*gholam*” means (1) a *male boy*, (2) a *young mustached boy*, (3) a *hireling*, (4) a *servant/slave.*

120 See footnote 117 above regarding the word: “أَبَوَاه”

121 The Arabic word “*ashuda*”=“أشد” translated as [*both of them*] “*prime, full strength* meaning reached the ideal age of physical and mental strengths!

122 See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition “عن!”

123 The word “تستطع” is *more* in *literal construct* than “تسطع,” as “تسطع,” lacks a letter (ت)! The *general rule* is that *more literal* construct *more* meaning in the word, and vice versa! The general context indicates that *Mosa* (*Moses*) did *not* have *sufficient patience* to enable him withstand *all* what was involved in the great events he witnessed with the righteous man! So, “تسطع”= “couldn’t,” seem *more fitting* for such insufficiency *on one hand* and *on the other* the righteous man is *meetly summarizing* to him the events!

124 The word “مكّن” in مكنّا,” means “*found*” *or* “*established*!” It also means “*enabled*” or “*empowered*!” Clearly, the English word “established” does not imply or connote the same as “مكّن” *per se*!

86. Until *edha* (*when/if*) [*he*] reached the sun's *magh'reba*[x125] (*sun's-set-locus*)[x] [*he*] found it[w] setting in a well[w] *hame'-aten*[w] (*dark-odorous-ooze*) [w]; and [*he*] found at it [w] a people; We said: O, *Dha al-Qurnayn* (*the twain horns possessor*) either [*you* [s]] torment or that *tattakhetha*[126] ([*you* [s]] *take and make*) in them a *husnan*[127] (*ultimate meritorious deed*).	حَتَّىٰٓ إِذَا بَلَغَ مَغْرِبَ ٱلشَّمْسِ وَجَدَهَا تَغْرُبُ فِى عَيْنٍ حَمِئَةٍ وَوَجَدَ عِندَهَا قَوْمًا ۗ قُلْنَا يَٰذَا ٱلْقَرْنَيْنِ إِمَّآ أَن تُعَذِّبَ وَإِمَّآ أَن تَتَّخِذَ فِيهِمْ حُسْنًا ﴿٨٦﴾
87. Said [*he*]: as-to whom[p] [*he*] wronged[128] then we will torment him afterwards *youraddo*[129] (*to be forthwith returned* [*he*]) to his Lord then [*He*] torments him a torment *nukra* (*enormously keen/beyond imagination*).	قَالَ أَمَّا مَن ظَلَمَ فَسَوْفَ نُعَذِّبُهُۥ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِۦ فَيُعَذِّبُهُۥ عَذَابًا نُّكْرًا ﴿٨٧﴾
88. And as-to whom [p] [*he*] believed and [*he*] worked righteously, then for him (*is*) a requital the *husna*[w130] (*Paradise/excellent consequence/good deeds*)[w] and [*We*] shall say for him of our command an easiness.	وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا فَلَهُۥ جَزَآءً ٱلْحُسْنَىٰ ۖ وَسَنَقُولُ لَهُۥ مِنْ أَمْرِنَا يُسْرًا ﴿٨٨﴾
89. Afterwards [*he*] followed a cause (*means*).	ثُمَّ أَتْبَعَ سَبَبًا ﴿٨٩﴾
90. Until *edha* (*when/if*) [*he*] reached *matt'le'a*[x131] (*sun's*[w] *rise-locus*)[x] the sun[w] [*he*] found it[w] rising on a people not made [*We*] for them of *doney* (*below/under*) it[w] a screen.	حَتَّىٰٓ إِذَا بَلَغَ مَطْلِعَ ٱلشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ نَجْعَل لَّهُم مِّن دُونِهَا سِتْرًا ﴿٩٠﴾
91. Like *tha'leka* (*afar-that-it/*) [x] and *qad* (*already and affirmatively*) We encompassed by what *laday*[132] (*directly and possessively from*) him absolutely proficiency[133].	كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٩١﴾
92. Afterwards [*he*] followed a cause (*means*).	ثُمَّ أَتْبَعَ سَبَبًا ﴿٩٢﴾
93. Until *edha* (*when/if*) [*he*] attained/reached (*a pass*) between the two dams [*he*] found of before/near them both a people almost not understand they[z] a say.	حَتَّىٰٓ إِذَا بَلَغَ بَيْنَ ٱلسَّدَّيْنِ وَجَدَ مِن دُونِهِمَا قَوْمًا لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٩٣﴾
94. Said they[z]: O, *Dha al-Qurnayn* (*the twain horns possessor*) verily *Yajoohja* and *Ma'ajooja* (*Gog and Magog*) (*are*) corruptors in the Earth[w]; so can [*we*] make for you[g] a tribute proviso [*you*[s]] make between us and [between] them a dam.	قَالُوا۟ يَٰذَا ٱلْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِى ٱلْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰٓ أَن تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٤﴾

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125 The word "**مغرب**" means the *place* (locus) *of sunset*, i.e. not just "sunset" *per se*!

126 The word "**إتّخذ**" from "**الإتخاذ**" which is "**إفتعال**" for "**الأتّخاذ**," as stated in **لسان العرب**; therefore, "**إتّخذ**" is *always* taking *and presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*!

127 Some *linguists* suggest that الحسن is for the *face* while الجمال is for the *parts of the body and other things*! See **الهادي**

128 See the *Lexicon* attached to this *Translation* for "**ظالم**"="**فاعل الظلم**"= "*injustice-doer*" and "**أظلم**"= "*wronger*!"

129 The word "**يُرَدّ**" is rooted in "**ردّ**" meaning *forthwith returned*; example the greeting must be "*forthwith retuned*," as in: "And when (*had*) been greeted you [z] by a greeting [w] then let-you [z] greet by better than it [w] or let-you [z] forthwith-return it. [w]" (S4: 86)!

130 The word "the *husna*"="**الحسنى**" almost always means *Paradise from Allah*! However, in some cases it means: *good deed, righteous work, excellent result*!

131 The word "**مطلع**" means the *place* (locus) *of sunrise*, i.e. not just "sunrise" *per se*!

132 The word "**لدن**" is *closer* than "**عند**" as you can say: "**عندي مال و المال ليس بقبضتك الآن**," thus, "**لدن**" which closer spatially and more specific! So, "*directly and possessively from*" (Us) seems to indicate such *closeness*! See **اللسان**!

133 The word "**خُبرا**" is "**مفعول مطلق**"= "*absolute object*," so the qualifying "*absolute*" is prefixed! See **الراغب**

95. Said [*he*]: what empowered[134] me in it[x] my Lord (*is*) *khayron* (*possession/ superior/ worthier*); so let-you[z] assist me by a strength, [*I*] make between you[b] and [between] them an embankment.	قَالَ مَا مَكَّنِّى فِيهِ رَبِّى خَيْرٌ فَأَعِينُونِى بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٩٥﴾
96. *Aa'toney*[x] (*let-[you*[f]*] bring forward to me*)[x] the iron *zobara* (*hefty-pieces*) until *edha* (*when/ whereas*) [*he*] leveled between the two bluffs; said [*he*]: let-blow you[z]; until *edha* [*he*] made it[x] a fire[w]; said [*he*]: let-come (*bring to*) me you[z] *afregh* ([*I*] *pour*) over it[x] a molten copper.	ءَاتُونِى زُبَرَ ٱلْحَدِيدِ حَتَّىٰٓ إِذَا سَاوَىٰ بَيْنَ ٱلصَّدَفَيْنِ قَالَ ٱنفُخُوا۟ حَتَّىٰٓ إِذَا جَعَلَهُۥ نَارًا قَالَ ءَاتُونِىٓ أُفْرِغْ عَلَيْهِ قِطْرًا ﴿٩٦﴾
97. So they[z] couldn't[135] [to] mount it[x] and nor they[z] could for it[x] (*make*) *naqaban*[136] (*absolute defile/ gorge*).	فَمَا ٱسْطَٰعُوٓا۟ أَن يَظْهَرُوهُ وَمَا ٱسْتَطَٰعُوا۟ لَهُۥ نَقْبًا ﴿٩٧﴾
98. Said [*he*]: this (*is*) a mercy[w] from my Lord; so *edha* (*when/ whereas*) my Lord's promise came, [*He*] made it[x] *dakkan* (*razed-smooth-even*); and [was] my Lord's promise a right.	قَالَ هَٰذَا رَحْمَةٌ مِّن رَّبِّى فَإِذَا جَآءَ وَعْدُ رَبِّى جَعَلَهُۥ دَكَّآءَ وَكَانَ وَعْدُ رَبِّى حَقًّا ﴿٩٨﴾
99. And We left some (*of*) them then-day surging in some; and (*had been*) blown in the Horn; so We gathered them *jam'an*[137] (*absolute gathering*).	۞ وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِى بَعْضٍ وَنُفِخَ فِى ٱلصُّورِ فَجَمَعْنَٰهُمْ جَمْعًا ﴿٩٩﴾
100. And We exhibited Hell[w] then-day for the unbelievers, *ardhan*[138] (*absolute exhibiting*).	وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِّلْكَٰفِرِينَ عَرْضًا ﴿١٠٠﴾
101. Who[r] were[w] their eyes[w] in a cover *a'n* (*regarding*) My *thekre* (*Qur'an/ remembrance/ Hadeeth*) and they[z] were: not can they[z] (*have*) any hearing[139].	ٱلَّذِينَ كَانَتْ أَعْيُنُهُمْ فِى غِطَآءٍ عَن ذِكْرِى وَكَانُوا۟ لَا يَسْتَطِيعُونَ سَمْعًا ﴿١٠١﴾
102. Have then reckoned they[z] who[r] unbelieved they[z] to *yattakhetho*[140] (*they*[z] *take and make*) My *eba'de* (*worshippers- / submitters/ slaves*) of lesser than/without Me *aw'leyaa*[141] (*guardians/ allies*); verily We prepared Hell[w] for the unbelievers a *nozolan*[142] (*hospitality-residence*).	أَفَحَسِبَ ٱلَّذِينَ كَفَرُوٓا۟ أَن يَتَّخِذُوا۟ عِبَادِى مِن دُونِىٓ أَوْلِيَآءَ ۚ إِنَّآ أَعْتَدْنَا جَهَنَّمَ لِلْكَٰفِرِينَ نُزُلًا ﴿١٠٢﴾
103. Let-say [*you*[s]]: do/can *ona'bbeo* ([*we*] *inform by piece-of-significant-and-availing-news*) you[b] by the *akhsareena* (*most losers*) (*of*) works.	قُلْ هَلْ نُنَبِّئُكُم بِٱلْأَخْسَرِينَ أَعْمَٰلًا ﴿١٠٣﴾

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134 The word "مكّنَ" in "مكّنّا," means "*found*" *or* "*established*!" It also means "*enabled*" or "*empowered*!" Clearly, the English word "established" does not imply or connote the same as "مكّنَ" *per se*!

135 The word "اسطاعوا" is lesser in literal construct than "استطاعوا," as it lacks a letter (ت)! Also mounting the "dam" requires lesser effort than boring the embankment! Hence, for the "dam" ="اسطاعوا" and for embankment ="استطاعوا!"

136 The word "نقبا" is "مصدر سماعي" = audible *intensive* noun, hence "*absolutely*" is prefixed to denote that!

137 The word "جمعا" is "مطلق," i.e. in the *absolute sense*, conveying the message and Allah know best, *how amazing or an absolute gathering*, as it is beyond human imagination in its nature!

138 Ibid, only applying to "عرضا!"

139 The word "سمعا" is "مفعول مطلق" amounting to *intensive* noun, to *indicate* that "*any*" is prefixed to "hearing" to denote such *intensity*!

140 The word "إتّخَذَ" from "الإتخاذ" which is "إفتعال" for "الأَخْذ," as stated in لسان العرب; therefore,"إتّخَذَ" is *always* taking *and presuming some-thing* about f what was taken! Thus, it is *not* just the mere *taking*!

141 The word "أولياء" could also mean, among them: *protector, friend*!

142 The word "نُزُلْ" has several meanings: (1) hospitality, (2) hospitality needs and trappings for guests, (3) the guest-resident, (4) residence itself, (5) pension place, (6) lodging place for travelers, (7) the yield of a cultivated land!

104. Who[r] swerved[143] they[z] their endeavor in the life[w] *(of)* the word[w] while they reckon verily they *yuhsenona (they[z] render: meritorious-deeds/ says)* *ssun'an*[144] *(crafting meritoriously)*.	ٱلَّذِينَ ضَلَّ سَعۡيُهُمۡ فِى ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَهُمۡ يَحۡسَبُونَ أَنَّهُمۡ يُحۡسِنُونَ صُنۡعًا ﴿١٠٤﴾
105. Those, who[r] unbelieved they[z] by their Lord's *Aya'te*[w] *(messages/ signs)* and His *lega'a (meeting)*; so their works[x] miscarried[w]; so not *nogeymo* ([*We*] *uphold*) for them The *Qeyamatey's*[w] *(Judgment's)* Day[x] a weight.	أُوْلَـٰٓئِكَ ٱلَّذِينَ كَفَرُواْ بِـَٔايَـٰتِ رَبِّهِمۡ وَلِقَآئِهِۦ فَحَبِطَتۡ أَعۡمَـٰلُهُمۡ فَلَا نُقِيمُ لَهُمۡ يَوۡمَ ٱلۡقِيَـٰمَةِ وَزۡنًا ﴿١٠٥﴾
106. *Tha'leka (afar-that-it/)*[x] their requital *(is)* Hell[w] by what unbelieved they[z] and *ittakhatho*[145] *(they[z] took and made)* My *Aya'te*[w] *(messages/ signs/ proofs)* and messengers a jestingly.	ذَٰلِكَ جَزَآؤُهُمۡ جَهَنَّمُ بِمَا كَفَرُواْ وَٱتَّخَذُوٓاْ ءَايَـٰتِى وَرُسُلِى هُزُوًا ﴿١٠٦﴾
107. Verily who[r] believed they[z] and they[z] worked the righteous-works[w] for them were the *Ferdow'se*[w146] gardens[w] *(as)* *nuzolan (hospitality residence)*.	إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّـٰلِحَـٰتِ كَانَتۡ لَهُمۡ جَنَّـٰتُ ٱلۡفِرۡدَوۡسِ نُزُلًا ﴿١٠٧﴾
108. Immortals they[z] *(are)* in it[w] not *yabghona (earnestly quest they[z])* *a'n (regarding)* it[w] a transfer.	خَـٰلِدِينَ فِيهَا لَا يَبۡغُونَ عَنۡهَا حِوَلًا ﴿١٠٨﴾
109. Let-say [*you*[s]]: had/if the sea were[147] ink for my Lord's words[w] surely *(would have)* depleted the sea before that my Lord's words[w] deplete[w] and even if We came by its[x] like *(for)* a supply.	قُل لَّوۡ كَانَ ٱلۡبَحۡرُ مِدَادًا لِّكَلِمَـٰتِ رَبِّى لَنَفِدَ ٱلۡبَحۡرُ قَبۡلَ أَن تَنفَدَ كَلِمَـٰتُ رَبِّى وَلَوۡ جِئۡنَا بِمِثۡلِهِۦ مَدَدًا ﴿١٠٩﴾
110. Let-say [*you*[s]]: verily only I am a human like you[b] *(being)* revealed[148] to me that only: your[n] *elaho (deity)* *(is)* *Elaho (Deity)* One; so whoever [*he*] [was] *yarjo (fearing/ hoping for)* his Lord's *lega'a (meeting)*, so surely let-work a righteous work [*he*] and let-not [*he*] partners *(deities)* by his Lord's worship an *ahadan (a lone/ any-one)*.	قُلۡ إِنَّمَآ أَنَاْ بَشَرٌ مِّثۡلُكُمۡ يُوحَىٰٓ إِلَىَّ أَنَّمَآ إِلَـٰهُكُمۡ إِلَـٰهٌ وَٰحِدٌ فَمَن كَانَ يَرۡجُواْ لِقَآءَ رَبِّهِۦ فَلۡيَعۡمَلۡ عَمَلًا صَـٰلِحًا وَلَا يُشۡرِكۡ بِعِبَادَةِ رَبِّهِۦٓ أَحَدًا ﴿١١٠﴾

[143] The word "ضلّ" has *several* meanings, among them: swerved, wasted, misled, forgot, wrongly-inclined!

[144] The word "صنعا," rooted in "صنع," which means (1) *carefully* chose, or (2) *carefully* crafted or tried to approach perfection in making of (anything) or upbringing of any human or animal! But the word "صنعا," is the *infinitive* noun of the verb "صنع!" Thus,it means *assurance* and *certainty* of *crafting meritoriously*!

[145] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" see footnote 137 above

[146] The word "*al-Ferdows*" means: the highest and most excellent abode in Paradise!

[147] Yes, here "were" *not* "was," as *linguistically*, in the English language, the reference is a *subjunctive presupposition*, hypothetical, not factual! Refer to the Usage Note of "*if*!"

[148] The word "أوحى" in "يوحي" denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*)! And "الوحي" is *fire* or *king*! See اللسان!"